Looking Back

- Youth Pioneers Rights Movement
- Don’t Deny Blacks a Past
- Honoring the Past
- Ballots Around the Corner
- Homecoming King Aims High
- KSU Celebrates Kwanzaa

- Dropout Crisis
- Shades of *The Color Purple*
- More Leave for Moms
- Held in Ransom
- Venting Pent-up Feelings
- The Man
Spectrum

Theme for Mar/Apr issue: "Preparing to Graduate"
Deadline for submission of all stories, photos, and art work:
Friday, 3/21/86
If you intend to work on a story, please let the editor know in advance.

Write for Us

The Spectrum welcomes stories on local, national, and international events. Writers may submit articles on sports, careers, entertainment, personalities, and student life.

Artwork, photography, viewpoints, essays, and creative stories are also welcome.

To be considered for publication, articles should be typed and double-spaced.

Preference will be given to well-written articles. Judgement is based on content, relevance to KSU students, significance of information and accuracy of facts, writing style, and grammar.

Include your local address and telephone number.

A typewriter is available at the Spectrum office, Room 33 Oscar Ritchie Hall. Call 672-2390.

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Highlights

Editor's Column .......................................................Page 3
Honoring the Past .................................................. 3
Held in Ransom ....................................................... 4
It's Your Past ........................................................ 5
Ballots Around the Corner ......................................... 5
Dropout Crisis ......................................................... 6
Did You Know? ........................................................ 6
More for Moms ......................................................... 9
Young Activist ........................................................ 9
B.U.S. Stop ............................................................. 10
The Color Purple — Smear or Splash? ......................... 10
Great Expectations ................................................... 12
Why the Instability? .................................................. 13
The Man ................................................................. 14
Press On ................................................................. 16
Venting Pent-up Feelings ........................................... 16
Poems ................................................................. 18

Did You Know?

Moms ................................................................. 18
EDITOR'S COLUMN

In the context of black history, there appear to be four categories of people, each one with its own characteristics.

First, there are people who are not interested in their past. To them, only the present matters. This is a terrible group to belong to, for if one has no appreciation for one's past, where is one's foundation for the present, or for the future? People who fall in this category, therefore, hold unstable values, lack a vision, and content themselves with gimmicks and whatever else society happens to bring their way. They are not humans in their own right, but imitators of other humans.

The second category comprises those people who know their history, and who still live in it. They look back with regrets, and tell the story all through their lives. But they do no more. They eat, drink, sleep, and tell nothing but the past — the colonial times, the slave days.

They are certainly better than those who are not interested in their past, but they lack a present and a future.

People who fall in the third category are those who know their past, are interested in it, and accurately relate it to the present. They say, for instance, "We are in this situation because someone did this to us."

But again, that is all they do — condemn. By itself, however, condemning does not help to improve the present or future; instead, it makes life even more miserable than it should be.

The fourth category consists of people who refer to the past to understand the present and improve the future. They love their history for a reason. They think about it because the present is built on it. And they believe that they can do something to make the world a better place for themselves and for others.

People who fall in this category are the ones who have significantly contributed to our present joy. They are the ones we celebrate, and the ones we want to listen to and read about; the ones whose books and articles we want to read again and again; the ones we would like to emulate.

When we look back, it is these heroes, above all others, that we want to remember and honor.

Honor the Past

By Leonne Hudson

Let us take a moment to remember Carter G. Woodson, the father of black history who, in 1926, established Negro History Month as a reaction to American racism.

Segregation and discrimination were then the constant companions of American blacks as they were relegated to the position of second class citizens.

As the nation prospered, scholars often overlooked the positive contributions of the black race to its development. The systematic effort to give black men and women only cursory treatment in American history is a sad commentary for a democratic nation founded on the principles of equality, freedom, and justice.

Black Americans met the evil forces of exploitation and injustice with an unyielding spirit while creating and nurturing a glorious history.

Through diligent work in the fields and in the factories and gallantry in the trenches, black Americans have earned their place in our nation's history. As the abolitionist leader Frederick Douglass once said, "We are here and here we are likely to be. We shall neither die, nor be driven out."

To the many black pioneers who refused to be driven out, we extend heartfelt thanks to:

John Garrido for planting the first wheat crop in the New World.

Crispus Attucks for his sacrifices in the cause for liberty.

Phillis Wheatley for her book of poems.

Richard Allen and Absalom Jones for their stand against religious bigotry.

Harriet Tubman, Sojourner Truth, and Frederick Douglass for their efforts to free Negroes from physical bondage.

Marcus Garvey, Fanny Lou Hamer, Rosa Parks, Martin Luther King, Jr., Malcolm X, and Medgar Evers for their commitment to freedom and justice for the down-trodden and oppressed.

Nelson Mandela, Winnie Mandela, and Desmond Tutu for their uncompromising stands against the racist government of South Africa.

Let us also remember the contributions of Benjamin Banneker, Norman Rillieux, Henry Blair, Lewis T. Latimer, Garret Morgan, Jan E. Matzeliger, George Washington Carver, Daniel Hale Williams, and Charles Drew. They, too, persisted. And it was their technological achievements that have strengthened this nation.

But we cannot rest on the fame of our ancestors. The present generation of blacks must protect and preserve the legacy left by our forefathers. We should take pride in the past and look forward to the future with confidence and optimism.

Educator Benjamin E. Mays once lamented, "We need to have an appreciation of our heritage. If we are ashamed of being black, we are accusing God of having made a mistake."
SOUTH AFRICA holds its neighbors in economic ransom to further its unjust apartheid practices. But this situation will not last more than five years because guns will topple the existing regime.

This analysis and prediction of the situation in South Africa was made by Ackson Kanduza, a Zambian Fulbright scholar who spoke at Oscar Ritchie Hall as part of Black History Month. The speech was sponsored by the Kent African Students Association.

"The counter-revolutionary force in Southern Africa is the South African government itself," he told the audience of about fifty.

This force he said is the troops South Africa sponsors to destabilize the economy of the region. By supporting the dissident acts of UNITA, a guerrilla force led by Jonas Savimbi, South Africa keeps regional pressure at a distance.

Kanduza said this, in turn, handicaps Southern African nations in their attempts to directly influence change in the apartheid policies of South Africa. They are also hampered by the fact that they are economically dependent on South Africa.

Explaining the circumstances which makes this possible, Kanduza said most of the nations in the region are landlocked. They need the ports of South Africa for trade. This leaves them vulnerable to any act of sabotage.

He cited the recent events which led to the toppling of the government of Lesotho, a small independent nation within South Africa, as one example of how South Africa can manipulate its neighbors. The Lesho government was overthrown after a South African blockade prevented the nation from receiving its regular supply of goods for days.

Kanduza criticized his country for double standards in their dealings with South Africa. Zambia trades openly with South Africa because they want "to keep channels of negotiation open and use it to minimize economic damage and loss of lives," he said.

At the same time it was campaigning to put pressure on South Africa. The result, he said, has merely been "cosmetic changes" in South Africa.

Meanwhile, the hostile activities of UNITA weaken the region's ability to unite against the common enemy. He said there is contradiction in South Africa's support of Savimbi "who is as black as you and me".

BUT "the South African regime cannot last longer than five years," Kanduza predicted.

He said the South African Development Coordinating Conference (SADCC), an association established in 1982 to increase economic development among independent black nations, is looking for ways to reduce the region's dependence on South Africa.

He said, "This is one way to bring pressure on them. There is a new understanding among African nations that the liberation of South Africa would be military, and nothing should stand in its way." And the African nations have shown willingness to aid freedom activities.

Kanduza said he hoped signs of growing hostility around the world toward South Africa would continue.

"No African nation can be considered independent unless the whole continent is free.

Explaining the background of South Africa's policies Kanduza said apartheid denies its victims basic human rights and is based on the principles of racism. "The racial segregation emphasizes white superiority and denies black people their rights.

Historically, he said, the first white settlers that came into Africa promised that the feelings of "the natives" would prevail. But the relationship later changed to that of "The horse and the rider. The rider is the white man and the horse is the African nations."
Ballots Around the Corner

*B.U.S. to hold election forums*

By Jonathan Akuamoah

For students who care about what is going on and want to make a difference in education, this is your chance.

Black United Students will hold elections for board members beginning April 7 in the Student Center. The elections will continue April 8, 9, and 10 in Oscar Ritchie Hall. The election hours are 9:30 a.m. to 4:30 p.m.

"B.U.S. is here to stand up for the black student," elections commissioner Vonzella Evans said.

It is essential that black students vote to ensure that only the most dedicated officers are elected.

B.U.S. represents blacks on campus issues such as the attrition rate, and the acquisition of black faculty members.

The group's activities include helping black students register for classes and holding tutorial sessions in Oscar Ritchie Hall.

B.U.S. vice-president Jimmie Hicks said "B.U.S. is on the rise again."

It is important to keep this upward momentum that has been established by the present officers.

Though many of us have friends running for positions, a candidate should be someone who is hardworking and dedicated.

Publicity chairman Judy Clinkscale said the candidates should have leadership experience or affiliation with B.U.S. Hicks said the candidate should want to make a difference.

There will be forums where students can meet the candidates and hear their opinions on issues.

The first forum was March 13. The second forum will be on April 3 at 7:30 p.m. in Oscar Ritchie Hall.

Here are the candidates who showed up for Spectrum's interview and photography session.

For executive board:

**Jimmy Thompson, political science major:** "I believe that I can uphold the trust, integrity and professionalism of Black United Students."

**Lee Barbee, political science major:** "I will be here if you have any kind of problem concerning residence services, jobs, discrimination or any other kind of grievance that needs attention."

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It's Your Past

*Know it*

By Stephanie Mason

The white man denies us our history so that he can claim it for himself.

These are the words of Professor Maulana Karenga, a scholar of black studies, who has lectured on many campuses in this country and in Africa.

“As long as we believe the Euro-American invented everything including air, we will never feel we can do anything,” Karenga told an audience of 50 in Oscar Ritchie Hall.

He said the university system considers black studies of no value. “If black studies is illegitimate, white studies is equally illegitimate,” he said.

“Black studies is a contribution to the rescue and reconstruction of black history,” Karenga said.

Blacks must legitimize and gain acceptance of African studies Karenga said. “You cannot understand humanity without understanding the fathers and mothers of civilization,” he said. “To teach history or any studies without beginning with us is a mockery of the educational process.”

He said blacks are taught to respect European history and forget about their own. “Blacks don’t accept their culture because they don’t know it. Identity comes from historical origin.”

Karenga said white men send their sons and daughters to school to rule the world, while blacks mainly concern themselves with finding a job upon graduation. “What are we doing but planning to labor for those who oppress us?” he said. “Avoid the twin evils of vulgar careerism and detached professionalism,” Karenga advised.

Education should teach blacks to defend their rights, he said. “Black is a destiny and therefore a duty. You ought to make black life the most possible life,” Karenga urged.

He said human consciousness has been Westernized by the Media.

"Whenever the media invades your consciousness, it teaches you Western values and respect for Western life and disrespect for your
Looking Back

Did You Know?

- Frederick Douglass was a former slave who founded the North Star newspaper. He was an abolitionist and speaker who became the police commissioner of the District of Columbia.
- Sekou Toure was the president of Guinea who refused to allow his nation to remain within the French sphere of influence. He was a Pan-African socialist who argued the Marxist theory should be adjusted to fit African realities.
- Huey P. Newton was the co-founder of one of the most feared and maligned activist organizations of the 1960s. The Black Panther Movement for Self-Defense.
- The Honorable Elijah Muhammad was the founder of the Nation of Islam. He created department stores, restaurants, and the Islamic University in Detroit and Chicago.
- Sojourner Truth was the first black woman to take the platform as an anti-slavery lecturer. She spoke on emancipation and women's rights.
- Fannie Lou Hamer was the co-founder of the Mississippi Freedom Democratic Party. She helped spearhead the move toward a biracial Mississippi delegation seated at the Democratic convention.
- Harry Belafonte was the conductor of the Underground Railroad. She helped more than 300 slaves escape to Canada and the North.
- Marcus Mosiah Garvey formed the Universal Negro Improvement Association. Its objectives were universal Negro advancement, among the race, a central nation for Africans, black educational institutions, and better conditions for Africans everywhere.
- Kwame Nkrumah was the first president of Ghana. He protested British rule.
- Thomas Dorsey was a dominant force in the creation of gospel music. He wrote Precious Lord, Take My Hand.
- Oscar Micheaux was a cinematographer and entrepreneur who produced his first film in 1918 by selling stock for $7.5 a share.

No Detective

- George Washington Carver was an agricultural scientist who developed more than 300 derivative products from peanuts and 118 from sweet potatoes.
- Richard Anderson is considered the world's greatest contrato. She performed before 75,000 at the Lincoln Memorial in 1939.
- Nat "Deadwood Dick" Love was a matchless race rider, cat- toper, and marksman who fought fierce battles with Indians.
- Nelson Mandela founded the Youth League of the African National Congress which revived the congress as a national movement. He went underground to lead the liberation of South Africa.
- Phyllis Wheatley was the first African-American woman to write a book. Her poetry is considered important largely because of its historical role in African-American literature.
- Oscar Ritchie became the first black faculty member at any pre- dominantly white university when he joined Kent State Uni- versity's sociology department.
- Rosa Parks became a catalyst in the civil rights movement when she refused to give up her seat to a white man on a Montgomery, Alabama, bus in 1955.
- Bessie Smith was a blues singer who was considered the most popular African-American entertainer of her day. In 1923 her Down Hearted Blues sold two million copies.
- Langston Hughes was one of the major American writers of the 20th century. He was a jazz lyrical, a short story writer, and a playwright.
- Josephine Baker was an enter- tainer and expatriate to France. In WWII she served as a nurse to the Free French forces. She was also a civil rights ac- tivist.

 Dropout

 What's happening to black

By Artemus Flagg

Many black parents consider higher education as the key to upward mobility and want their children to attend college. Some researchers have argued that the principal reason for increased black enrollment is that college will ensure financial security.

Minority cultures, especially black culture, believe higher education is fundamental to college education. Poor parents hope their children can escape pov- erty and that education will help a child "be somebody."

Therefore, through education, blacks have pursued their goals of becoming free and equal people. But the black male is confronted with opportunities as well as hazards, and he may not subscribe to traditional black views of education.

The Civil Rights Movement of the 1960s gave America of some of its most lasting manifestations of racial prejudice, but recent economic downturns have compounded many of the problems and pressures on the black male.

Certainly, especially since the civil rights trials of the 1960s, higher education institutions, both public and private, have sought to increase the enrollment of black students. As a result of these efforts, predominantly white institutions increased black enrollments significantly.

Nevertheless, on the basis of uncertain student outcomes, black in- stitutions provided a viable alter- native to enrollments of blacks in historically black institutions.

The development of black male resources is in part a function of the educational achievement. Unfortunately, some who aspire to go to college and graduate fail short of their goal because of personal, fi- nancial, or health problems.

The crisis of the black male is societal in origin. The black male has been unable to fulfill the role that society dictates. This conflict has resulted in alcoholism, violence, and other anti-social behavior.

The black male has a disproportionately high rate of unemployment and is losing legitimacy, unemployment, and the absence of fathers in the home.

The black male, if not at the bottom of our "caste and class society" is near the bottom in terms of access to and development in the opportunity structure because of the residual and debilitating effects of slavery and racism.

These effects, while legally legitimized, nevertheless have affected the par- ticipation of black males in the educational, employment, income, and social structures.

Moreover, the effects have carried over into lower life expectancy, less effective marriage and family status, and higher crime rates when compared to white males.

Many black adolescents view school as irrelevant, rather than as the path to a more productive life. Disadvantaged blacks often lack a sense of self-worth and pride which public schools have not corrected.

Many black males who enter college become frustrated by their needs for special services and remedial courses and eventually drop out. Although academic factors account for half of the attrition rate of black undergraduates, other socio- psychological factors influence the dropout rate.

With one-fourth of all black males failing to complete high school, less than 20 percent of all black college graduates are male. The reasons for this phenomenon are many, but are accounted for in terms of the negative impact of such social learning factors as negative expectations, lack of adequate and developmental models, and negative reinforce- ment.

If the slippage is to be reversed and an escalation of black male enrollment is to occur significantly to approximate parity with white males, then these social learning factors must be changed to work on behalf of higher education aspirations and outcomes for black males.

Crisis

 male enrollment

Young Activist

Civil Rights pioneer

By Jimmie Burns

When someone mentions the name Martin Luther King, Jr. and Rosa Parks come to mind. Most likely, the name Emmett Till is not mentioned in the same breath with someone like King. Who is Emmett Till?

Thirty years ago, before the passage of the Civil Rights Movement, Till's story begins with a trip to Mississippi. His problems began when he allegedly made wolf-calls at a white woman. Mississippi was then a racist state, so this was an unthinkable act for a black man to commit. Later that night, Till was whisked away by two men, never to return alive.

That same night, the body of the 14-year-old black boy was found. LYNCHERS HAD TILL, MUTILATED HIM, AND LEFT HIM. ALL THI S IS SUPPOSEDLY WHISTLING AT A WHITE WOMAN. H owever, this lynching did not end with Till.

Till's mother did not comply with the wishes of the Mississippi authori- ties. She wanted to embalm him immediately. She decided to let the world know the injustices that were going on in a supposedly free Amer- ica.

The casket was left open so the mutilated body could be seen. Pic- tures of the boy's face were published all over the world. This brought black people together from all over the nation, thus starting the Civil Rights Movement.

This was because of the courage of Till's mother, Mamie Mobley. The world's publicity was brought on a cry for the killers. The men were convicted easily. For once, the lynching of a black man was not just a feather in the wind. This lynching sparked a freedom drive that brought an end to the era of terrorism with the blood of the black nation for one cause.

Mobley can proudly say that her son did not die in vain.
Going...

Kevin McIn-tyre, outgoing B.U.S. presi-dent

Jimmie Hicks, outgoing B.U.S. vice-president

Janice Taylor, outgoing B.U.S. political affairs and grievances officer. Taylor plans to run for presidency in the April elections.

Wake up

By Janice Taylor

Wake up black students, for the pleading of ignorance and making statements of apathy will no longer be tolerated.

We are steadily being weeded out of this system of higher education. Retention of black students is falling and has anyone asked why?

Financial aid is being drastically cut, but have you written your congressman and voiced your disapproval?

There was a time when only the rich received higher education. The system is regressing instead of progressing.

We are being stepped on by the insensitivity of this institution and we still keep silent.

I am not telling you to get angry because angry people do not think. I am saying that black students need to take more interest in the issues that affect them and let everyone know that our struggle is a continuous one.

We should not let the sacrifices of our heroes such as Martin Luther King, Jr. be in vain.

The Ebony Affair

Shows off black fashion

Steve Wynne, and Tommy Jackson.

The festival was intended to boost black culture and to entertain.

Two of the dressmakers for the festival were Kim Henry and Terri Harris, both Spectrum staff members.

More for Moms

Is U.S. fair?

By Kim Amponsah

In the 1980s we have witnessed two substantial changes in the traditional family. There is an increasing number of working women and the women are raising fewer children.

Most women between the ages of 18 and 44 will become pregnant at least once during their lives. When they become pregnant they are faced with two questions: How much maternity leave can I take and How will I support myself while I'm not working?

Before 1978, a pregnant woman could not expect support from the court when she tried to force her employer to pay insurance benefits during pregnancy and the post-partum period.

In 1978, the Civil Rights Act of 1964 was amended to include pregnancy discrimination as a form of sex discrimination.

Employers must now treat pregnancy and childbirth like other causes of disability. Employers must base maternity leave solely on the woman's inability to work. Upon reinstatement, women retain credit for previous service, accrued retirement, and accumulated seniority.

An employer can no longer fire a woman or refuse to hire her solely because she is pregnant.

However, if a woman wants to stay home to take care of the child, no benefits are paid because this is not a medically determined condition related to pregnancy.

Congress determined that in 95 percent of the cases, a woman is only medically unable to work for six weeks after birth.

The reason for this policy is money. The government and employers want to quell the outcry of pregnancy discrimination at the lowest cost possible.

With the passage of the Pregnancy Disability Amendment, the government incurs no additional cost. The amendment only increases the cost of insurance.
Kwanzaa—The First Fruit

KSU Celebrates Kwanzaa
By Richard S. Mukisa

The people of East Africa have a Swahili word Kwanza which literally means “first.” It is often used in connection with matunda ya kwanza, meaning “the first fruit,” which refers to the traditional custom of celebrating the first crop of a harvest.

Here in the U.S., the word has become a tool for reinforcing cultural values and independence among blacks. But the American version is Kwanza which is “the only nationally celebrated, non-heretical, black holiday in the U.S.,” according to Maulana Karenga, its originator.

KSU’s black community celebrated Kwanzaa on Dec. 30 in the Art Gallery of Oscar Ritchie Hall. The celebration was sponsored by the Pan-African Women and coordinated by Shirley Crosby of the Center for Pan-African Culture.

Speaking on the occasion, Crosby asked to note the various symbols that were exhibited in the room—a mat, corn ears, seven candles, a cup, and a flag.

She explained that Kwanzaa had seven basic symbols, namely:
- Mazaa which means “crops” and symbolizes the traditional harvest celebrations. Since Afro-Americans are mainly an urban people and thus have no crops to harvest, maza symbolizes the rewards of a productive life.
- Mkeka means “mat.” Mats are often used as seats in Africa. Crosby explained that in the context of Kwanzaa, the mat symbolizes the traditional foundations on which black culture is built.
- Kinara is the candle holder and symbolizes cultural roots.
- Vibunzi, the corn ears, represents the children and the future of the black race.
- Zawadi stands for “gifts” and is symbolic of both parental love and a reward to children for honoring their commitments.
- Kitoompe cha umoja, or “unity cup,” symbolizes unity among all black people. At the celebration, it was used as a libation cup to pay respect to the past leaders of the black people.
- The seven candles, Mishumaa saba, symbolize the Seven Principles, that is, Nguo Saba. The principles represent a set of values that blacks should live by.
- The candles, three of them red, one black, and three green, each represent one of the Seven Principles. The principles are:
  - Umoja (unity) which strives to maintain unity on the seven levels of self, family, community, neighborhood, nation, race and the world.
  - Kuichangulia (self-determination) encourages black people to define, name, and speak for themselves, instead of being defined, named and spoken for.
  - Ujima (collective work and responsibility) requires black people to build and maintain their communities together and to share one another’s burdens.
  - Ujamaa (cooperative economics) encourages blacks to be enterprising and share among themselves the fruits of collective business.
  - Nia (purpose) seeks to instill into blacks the spirit of community development in order to restore the traditional greatness of the people.
  - Kuumba (creativity) demands that the current generation make the community more beautiful and beneficial than when they inherited it.
- Imani (faith) encourages blacks to believe in their parents, teachers, leaders, the people in general, and the righteousness and victory of the black people’s struggle.

Crosby said Kwanzaa is a 7-day holiday (Dec. 30 - Jan. 1). According to the writings of Karenga, its originator, Kwanzaa is not just a joyful celebration. It, in fact, has five basic socio-political functions.

First, it is a practical expression of black consciousness and a commitment to history and the future. Second, it helps blacks to annually reaffirm their commitment to self-determination. Third, it is a means of instilling core values that serve to reinforce unity and moral quality among blacks. Fourth, it is a model for creativity. And fifth, it is a “life experience, not simply a celebration.”

The first Kwanzaa was celebrated Dec. 26, 1966 - Jan. 1, 1967 in Los Angeles, CA. It has since spread throughout the nation. In northeastern Ohio, the holiday was celebrated in Cleveland, Youngstown, Akron, and Kent.
The Color Purple

By Bertille Pereira

Some loved it. Some hated it. But no one seemed to be indifferent about The Color Purple.

This Steven Spielberg movie has been nominated for 11 academy awards, including best picture. However, it has been the subject of much controversy in the black community.

Some black organizations have boycotted it. Their objection: it paints an unrealistically negative image of blacks and perpetuates stereotypes.

The film, set in Georgia in 1909, is an adaptation of the prize-winning novel by Alice Walker. The lead character Celie, is an uneducated young girl who is the victim of incest and is abused by the man she is wife and slave to.

Ironically, the person who later makes a tremendous impact on her life is her husband's mistress Shug with whom, according to the book, she has a homosexual relationship.

The cast includes Whoopi Goldberg as Celie, Danny Glover as Mister, Margaret Avery as Shug, and Oprah Winfrey as Sofia. We talked to several students for their views of the film and noticed an interesting difference in the slant of the opinions of male and female students.

- Cassandra August, graduate student in nutrition dietetics: I loved it. I think Spielberg presented the soul of black people. We could see the determination and the strength of black women portrayed in a very good way. I think in that sense he captured the essence of what blackness is all about. My favorite was of course Celie. Even though she was the underdog and being ugly, you could see the real inner beauty in her which people tend to overlook. I also liked the type of relationship the two women (Celie and Shug) had. I saw it as a sisterly love.

- "I thought Spielberg handled it very well. That's where his skill as director came into play. It left people room to interpret it their own way."
- "This is the best of all his movies because you'd have to have a clear understanding of black issues before you can bring out the best in them. I had mixed feelings about the men in the movie.
- "There was incest, wife abuse — stereotypically what people would like to believe about blacks. But I can understand the circumstances which led to that. Such behavior did exist in that time of history.
- "You're looking at people who lived out in isolation in the country. There was no law against incest, not like now. And the only thing that could have prevented it was a mother in the family and in that movie there wasn't one."

- Lorraine Blackman, sophomore in nursing:
- "It was very narrative. I didn't look at it so much as a black movie. I saw it more as a story of woman's abuse. Celie showed that she had the courage to take care of her own business. She knew what she wanted to do and did it. This was the first time I came out of a movie house not complaining about the movie. One moment you're happy and the next moment you're sad. It was very moving."

- Marcus Malloch, junior in business management:
- "I liked it. I thought it was a powerful movie. As far as the struggles and conflicts of both the black woman and man go — both had to endure them. I think the movie would have enlightened people who have never seen or don't know anything about such experiences.
- "Yet at the same time, I hope it doesn't put black men in a bad perspective especially at a time when we are trying to overcome the stereotypes of black men being brutal or ineffective.
- "But I think it was made to make other people aware that such things do occur. Black men are very supportive and actively involved with their families. But the relationship between the woman was the strongest. So on the whole I would say that the movie revealed a good side and a bad side to it."

- Vicki Brown, doctoral candidate in reading:
- "When I first read the book I thought everything about it was degrading. I didn't know that was how it was in real life. I felt really bad about how women were treated. I didn't want to accept that this really happened.
- "Another thing I'd like to mention is the dialect. I could really appreciate that in the book, but in the movie it was cut out. It was just straight talking.
- "But I guess on the whole the film was made to have the widest possible commercial appeal. You can never be sure how people would react to lesbianism in a movie like that."

- James Custard, senior in criminal justice:
- "I'm boycotting the movie because black men were portrayed there as wife beaters, two-timers, and uncompassionate people.
- "And black women were portrayed as the type of person that would do something just to get out to them. No, I didn't see it. But all the black organizations boycotted it. Spielberg only made this movie because he was accused of not having blacks in his movies.
- "The movie shouldn't have been made at all. Why couldn't he have used some other material to make a movie of. I don't know what Alice Walker's intentions for writing the book were. She's going against everything the blacks worked for. She killed it all.
- "The movie is no better than Super Fly and other movies in the '70s which portrayed blacks as pimps and drug dealers. Instead of giving blacks a moral boost, it has hit the jugular vein, hitting at them when they are already down. The black family is in the pits now. Fifty percent of black homes don't have their fathers. We don't need movies like this one."

- Cortesee Oliver, freshman in criminal justice:
- "It was a good movie. I like the way the female turned out. The way Celie made a life for herself and never gave up hope to get her children back. The man was brutal but I don't see anything wrong with it being portrayed that way. Some women did get treated that way. They were slaves to their men and the women was forced to be submissive.
- "About lesbianism, I think that at first Celie was a very insecure person and the only affection she knew was what she got from her sister. So I can understand if the two of them had a fling. But I think the way Spielberg treated it was perfect."

- Thomas Watson, political science major:
- "Spielberg portrayed men in the movie very negatively. Too many black men are already viewed in a very negative light. Why couldn't Spielberg do a movie about excellent men like Alvin Poussaint or Chester Burnett? They are very positive male images.
- "How come we don't hear anything about men like them? I know the black woman came out looking very strong, but then black women have always been perceived that way, from the history of the disintegration of black families. They've always been taking charge of the household without men.
- "I see a lot of good black men getting spat on because of stereotypes like this. I think it was a hit overdone. That doesn't mean the actors and actresses didn't do an exceptionally good job. It was just the content that was derogatory."

Spectrum, Jan/Feb 1986

Spectrum, Jan/Feb 1986
Great Expectations

Students Can Do Anything

By Stephanie Mason

KSU’s 1985 homecoming king said he wants to be an example for students who are afraid to reach for the top. “I want to show students that they can do anything,” Michael Smith said.

Smith is active on campus. He said his association with student organizations helped him win the election.

He said he wants to use his position as homecoming king to raise the administration’s consciousness on student concerns. Smith said his power comes from his concern for students.

Because of his concern for students, Smith will seek a position in Undergraduate Student Senate.

Smith is the academic affairs chairman for Black United Students. One of his goals as chairman is to develop an appeals process for students in the College of Business Administration.

The college requires students to maintain a 2.5 GPA. Student senator Mary Riess and Smith are working on the appeal. They hope it will enacted next fall. “We have students without an overall GPA of 2.5,” Smith said. “These people have a 2.4 or a 2.3 and they should be admitted anyway. These students are hurting. They have to go to drop and add to get any classes.”

Smith and Riess said they feel if a student does not have the required GPA because of extenuating circumstances, he should have the right to special consideration.

Here is an example of an extenuating circumstance: a full-time student has a 2.3 cumulative GPA, and a 2.5 GPA in his major. This student also works 20 hours a week or more, and has a 9-year-old child to care for.

Smith said if the process is successful, “It will be a breakthrough for Black United Students on campus.”

Smith is also a student ambassador. Student ambassadors represent the University at alumni meetings and at KSU and community functions. Ambassadors also serve as hosts for VIP University guests.

Ambassadors are chosen for their knowledge of the University and their ability to positively represent the University.

Smith said ambassadors are chosen from the elite in the student body. “It is a prestigious organization that takes only the best, and I’m proud to be one of the best,” As an ambassador, Smith said he is able to gain exposure and make connections. “I love KSU,” he said. “I’m glad to represent the University as well as black students.”

Recruitment is a part of an ambassador’s job, and Smith urges minority student recruitment. He says the black youth are hungry for knowledge, and some people should take steps to meet this need.

Smith’s activities do not end with the ambassador program. He is the student orientation intern. He interviews and evaluates orientation instructors.

In addition, Smith is a member of the Intramural Campus Recreation Association. This organization is a liaison between intramural administrators and students. “We think of ideas for games which make the gym a better place for recreation,” Smith said.

Smith, a junior public administration major, seems sure of his goals. Upon graduation in May 1987, he will seek a position in a Fortune 500 company. His long-range goals include a career in politics.

“I want to be active in the White House, and I don’t mean washing dishes,” he said.
Why the Instability?
The aftermath of imperialism in Africa

By J. Milton Teahjay

Since 1984 when I first arrived in the U.S., I have been consistently asked, “Why are African governments so unstable?” and “Why are Africans fighting among themselves and killing one another?”

I have tried to answer these questions on an individual basis. However, because of the significance of these questions, I have decided to put my answers in writing.

Perhaps the questions arise mainly because Western and European academics have been miseducating people in their writings about the origins of Africa’s present political problems.

In answering the questions, I would like to refer to the writings of some leading proponents of the decolonization of the African continent such as Kwame Nkrumah of Ghana, Sekou Toure of Guinea, Julius Nyerere of Tanzania, and Gabriel Baccus Matthews of Liberia.

Prior to the emergence of European adventurers who were seeking new markets and colonies for continuation of their exploitation of the African people, Africa was governed by one of the fairest forms of democracy.

This African form of democracy was known as the lineage system. It was the most powerful and effective force for unity and stability in Africa. This African democracy was the system by which original African societies were governed by traditional collegial executives.

The system essentially provided a framework which prevented the emergence of a single powerful ruler for all. The community self-government emphasized collective participation and consultative decision-making.

The uniqueness of African socialism was that those who served as collegial executives had to possess qualifications based on customary laws including seniority and experience. They also required the acceptance of the people before they could be made members of the decision-making body.

No one had absolute authority to select or appoint cronies. This system was so decentralized by mass participation that legitimacy and accountability to the people were inherent.

The collegial executives, as a matter of tradition, assigned responsibilities to its members. For example, a speaker publicly articulated decisions of the assembly with instructions on what to and what not to say.

Another beauty of the African democratic structure was that there was nothing called coup d’état in pre-colonial Africa. This was one of the most stable systems of government that the world had ever known.

There were, of course, occasional disagreements but these were not for power. Rather, they were for community unification, from single towns to kingdoms and empires.

Community unification was an essential ingredient to instill a feeling of oneness and brotherhood in members of the community socially, culturally, and sometimes linguistically.

In fact, unification of the community was fundamentally done through traditionally peaceful negotiations.

Unfortunately, as colonialism emerged and took its roots in the continent, one of the initial attempts of the imperialists was to begin destroying the traditional fabrics of this system of democracy.

The African democratic structure was destroyed by this imposition of Western values. It also systematically disintegrated traditional African cultures and languages and created artificial boundaries which the imperialists used to exercise effective control over the continent.

Because of the colonial barriers, Africans who were originally one, became separate peoples.

The combination of job-protected leave and a cash benefit is called a statutory maternity leave.

Since the United States does not guarantee a cash benefit, the amendment of Title VII can hardly be called a statutory maternity leave policy.

Here is an example of a policy. In Czechoslovakia, the pre-natal leave is four weeks before childbirth. Maternity leave for married mother is 22 weeks with a mandated leave for six weeks after birth.

Maternity leave for a single mother is 31 weeks. Women receive 90 percent of the insured wage which is financed by the employer and the Czech government.

A woman is guaranteed the same or comparable job while on leave, including seniority and pension rights.

An additional benefit, called a mother’s allowance, is paid to women giving birth to second and subsequent children.
I was a hot afternoon. I would have preferred to remain in the office and read my novel while my co-workers went for lunch. But my boss insisted on locking the office, so I was alone. I knew that if I had stayed in the office I would never have met the man whose testimony fascinates me to this day.

Due to the Economic War, declared by then President Idi Amin two years before, I could not afford a meal in any of the restaurants in Kampala, the capital city. I would have gone to a kiosk for a cup of cheap porridge, but I had only enough money for bus fare. So I tidied up my desk which was easy to do because I did not do too much those days — and lazily found my way to the main exit.

Outside the building, life was normal. I could see the hungry, un-inspired workers linger about on Progress Street. I started at the city buildings which had long lost their flamboyance and counted the rusty vehicles that justified by, leaving thick clouds of smoke behind them. Once in a while, a brand-new vehicle, a German Mercedes Benz, a Swedish Volvo, or a French Citroen was passed by, paying no attention to the large potholes in the pavement.

That was all usual.

The man came striding up the street was a peculiar one. Dressed in a brown suit, light-blue shirt, cross-hatched necktie, and a gold-brown pair of shoes, he was an outstandingly smart, handsome man of about 45. He was thudding his soles on the pavement, swiveling his hands, nodding or shaking his head and sometimes mumbling abuses to some invisible enemy. I was amused.

The man came nearly face-to-face with me, halted to a stop, and then swing back facing the direction he had come from. I realized at that moment that, first, he was dirty and second, he had attracted many people’s attention. I kept my eyes on him.

The man swung himself backward and continued walking up Progress Street, not in the least aware that any living soul had been, or was, watching him. Thanking God for this wonderful pastime, I followed him.

The story was good until the man reached the junction of Progress Street and Risker’s Avenue. What made me start in horror and shriek like a pig was that the man, not turning to the right to use the pedestrian crossing, simply strode straight into the heavy lunch-time traffic.

Horns blared and tires screeched. There was the smell of burning rubber and even smoke. Then came “Bang! Bang!” and the falling of broken glass upon the pavement as one car hit the rear end of another. Dead silence followed. Even the man, for the first time, woke up from his day-dreaming to see the chaos he had created and the condemning eyes of the world around him.

As he stood there, watching it all, I could see that his face showed no remorse. On the contrary, his attitude seemed to be, “Why forgive them, for they know not what they have brought upon their head by summing up his thoughts by saying, “Ah, is it my fault?”

The world around him started cursing and abusing. He did not wait to hear the police siren, though. He simply walked away. Even if he had stayed, would the police owners have found anything concrete to accuse him of to the police? The timing was not right.

To determine what sort of man this was, I left the accident scene and continued the pursuit.

On entering RestlessPark and not bothering to look for a shade under a tree, the man dropped on the grass. That was usual. Many workers, lacking pastimes and money for lunch, would be parked to let the sun’s rays burn right through their skulls and bellies so that by the time they return to work, they are both dizzy and starving. Only, they do not sit on their backs looking directly into the dazzling sun, which the man did.

We were about ten yards apart and I intended to be no closer than that.

“I can’t see you!” burst out the man just when I was sitting down, so loudly and unexpectedly that the cry jerked me back to my feet. As I carefully retreated, I realized that in addition to not having being ad-addressing me, he was actually more desperate than harmful. “I’ve failed to find you,” he continued. “Maybe you are not anywhere!” Then he closed his eyes and turned his face to the ground, as though to say, “It’s no good prolonging the struggle.”

Who had he failed to find? To me, it was a riddle. But that was not all. I ceased to be a mere spectator. I began to share his agonies. I had a strong desire to speak with him, to tell him that even though everything in this country seemed to have gone wrong, God, still loved the people. God would reconstruct the man’s life and rehabilitate him. There was hope. There was everything he needed.

But my first attempt to speak to the man failed. I felt a chill. I laughed, so hard I began reading it. All I could understand were the Ten Commandments because there was none of them in the book I hadn’t broken. No good in that, is there? I threw it back into the suitcase. That evening, I went to Slow Boat. Whisky didn’t taste the same. I tried Vangai, then White Cap, and then a mixture. Disappointed, I returned to my lonely house.

“It was approaching 8 p.m. when I started on the Holy Book again, this time beginning with Genesis 1:1. By then I had succumbed to the pressures of the current situation, Pastor Paul representatives a small crowd. I asked myself, ‘Why are we still holding to the traditions of our land? ’

“Yes,” the man said, standing up and starting off. “I think you’re right.”

When he had gone, I looked at the watch only to realize it was nearly 6:30 p.m., my head was spinning. I lit a match and set the thing ablaze. Then I walked into the night, looking for someone who could tell me that my sins were forgiven, and that I could still live happily, like the rest of mankind.

“I don’t know how I ended up knocking at Pastor Saul’s door, a mile or so away. The bigger sleepers like a hippo for I knocked till my knuckles began to hurt. Finally, he opened the door and mumbled, ‘What’s your problem, my son?’ I said I wanted him to forgive me my sins, a request to which his wife responded by shrieking from underneath her blanket, ‘Is Pastor God, that he should forgive your sins?’

Pastor endorsed that remark by adding, while closing the door, ‘Even if I were, my son, this would be the wrong hour!” I returned home.

There was a moment of silence. Then I realized it would be appropriate for me to comment that Pastor Saul had acted very unfairly.

“Not at all,” said the man reassuringly. “Who am I to deserve his kindness? He’s holy, I’m a sinner. Moreover, his wife’s words have been a lantern to my path. Is Pastor God, that he should forgive sins?” Since then I’ve been looking for God.

Another moment of silence passed before I said, “No one who will help you find God.”

“Tell me, I beg you,” he said.

“Go to Pastor Paul,” I told him, “Paradise Avenue, 7th house from this end. Tell him all that has happened to you. Help you learn more about God, for word has gone around that while many of us have been accustomed to the pressures of the current situation, Pastor Paul represents a small crowd. I asked myself, ‘Why are we still holding to the traditions of our land?’”

By Richard Mukisa

By Richard Mukisa

Illustration by Richard S. Mukisa

THE MAN

Illustration by Richard S. Mukisa
Press On
Passive attitude rapped

By Stephanie Mason

People without a knowledge of their history are like a ship without a port, said O.C. Bobby Daniels, associate vice president and dean for student affairs.

Daniels spoke to a group of about 15 in a Black History Month Traytop Dialogue in the Student Center Cafeteria.

"You cannot just take one month out of the year and say this is the time to be proud about being black. It has to be a monthly, daily, minute-by-minute, second-by-second consciousness," Daniels said.

He said students need to know history to understand what it means to be a student of life.

"There's no such thing as black history or white history," he said. According to him, students owe it to the blacks and whites who died in the civil rights movement to continue the strides that were made in the 1960s.

"Let's make KSU the kind of environment that we can feel responsible for," he added.

Daniels expressed concern that students were taking the benefits of the Civil Rights movement for granted.

Daniels said the current administration wants to eliminate employment quotas. "We will let this happen if we have a passive attitude as students," he said. "What we do here now will affect those who follow in 10 or 20 years."

He seemed pleased with the efforts of Black United Students and Undergraduate Student Senate.

"I see some beautiful evidence of black student leadership," he said. "Blacks and whites want to work together," he continued. "Black and white students are in one accord. Humanistically, we are all one."

Daniels urged students to prioritize time and not to devote many hours to trivial pursuits.

Venting Pent-up Feelings
How the Brongs of Africa preserve democracy

By Ofose Ampompsah

The Brongs are a people who live in the Brong-Ahafo region of Ghana, West Africa. Among this people, elders have firm control over all aspects of social, cultural, and political institutions.

They have, from ancient times, woven into their social and cultural fabric a day for severe criticism and insult of their rulers.

The day of criticism gives the younger generation a rare opportunity to vent its pent-up feelings on community issues. This is a much cherished occasion for the young people. They are able to alter or eliminate any unfair laws legislated by the leaders.

On the day of criticism and insult, before the sun rises, the master drummer vigorously beats on the talking drum to announce the occasion.

Toward mid-day, the chief and the ruling council arrive at the village square with pomp and splendor to symbolize their wealth and power. Gold bracelets, headwear studded with gold, gold chains, and gold rings deck their fingers, necks, and ankles.

The rulers sit on a dais. Their subjects surround them in a circle. Criticisms of the rulers start with the youngest and end with the oldest member of the society.

On this day, all the ills of that society are brought to light. For instance, if there has been a failure in the implementation of a law, the whole court system is ridiculed.

If a particular law has affected the people adversely, the law is repealed, and those who implement the law are vehemently reprimanded. If there has been misappropriation of local taxes, the elders are ordered to pay back the money.

The fiercest criticism and abuse is generated on the issue of community land. The citizens ask, Why has he received land endowed with gold? Why has one person received land and another one has not?

Nepotism, favoritism, bribery, and corruption are also exposed.

The most exciting and biting criticism comes from the elder women. They may denounce the rulers in caustic and sarcastic terms. They may even dramatize their messages through satirical performances. Sometimes the narration of a short story in which all the characters are depicted as animals is used as a medium.

The crowd easily identifies the personalities involved in the story. These women often add to the occasion by singing songs they have composed to direct attention to specific flaws in the characters of their rulers.

Because these women have outlived one or two rulers, they are able to compare the works of the existing rulers with previous ones.

Sometimes an older woman might chastize a chief for flirting with younger women. Some of them seek to ban older men from dating younger women.

Others openly state that although they have lost the luster of youth, they are still functional human beings in need of affection and love. They express this point in a lively saying, "The older the palm wine, the more potent it is." Occasionly secrets known only to the ruling council pop into the open. Agitation and confusion fill the air as the members of the ruling council look at each other with suspicion.

The value of the day of criticism and insult is that the chief and the members of the ruling council are forced to observe the impact of their decisions on those they govern.

After the day of criticism, some elders may voluntarily resign their offices and relocate to other villages.

This tends to keep those in power constantly on their toes. Law and government evolve constantly to meet the desires and needs of the governed.

The whole process leaves in rulers a haunting fear that if a mistake is repeated and continued, on the day of criticism their subjects will not spare them.

This forces them to weigh new decisions carefully. Such are the virtues of criticism.
THE DIFFERENCE
Be a part of making it.

Vote for the Undergraduate Student Senate Candidate of your choice.

Kent Student Center
March 17 through March 20, 1986.

a message from the Undergraduate Student Senate Elections Commission
The African Mother

By Charles De-Graft Biney

Speak to me, child of my heart,
Speak to me with your eyes, your round laughing eyes,
Wet and shining as Shingo’s bull-calf.

Speak to me little one,
Clutching my breast with your hand,
So strong and firm for all its tenderness
It will be the hand of a warrior, my son,
A hand that will gladden your father.
See how eagerly it fastens on me:
It pines already for a spear.
O son, you will have a warrior’s name and “Osafohene”
of men.

Your sons, and your son’s sons, will remember you long
After you have slipped into darkness.
But I, I shall always remember your hand grasping me so.
I shall recall how you perched in my arms,
And looked at me so, and so,
And how your tiny hand played with my breast.
And when they name you great warrior, then will my eyes
be wet with remembering.
And how shall we name you, little warrior?
See, let us play at naming.
It will not be a name of despisal, for you are my first-born.

Not as Amade’s son is named will you be named.
Our gods will be kinder to you than theirs.
Shall you be named, like a child of ill-fortune, after
the dung of cattle?

Not gullible are our gods, my child.
They wish you no ill.
They have washed your body and clothed it with beauty.
They have set a fire in your eyes.
And the little puckering ridges of your brows,
Are they not the seal of their fingerprints when they
fashioned you?

They have given you beauty and strength, child of my heart,
And wisdom is already shining in your eyes,
And laughter.
So how shall we name you, little one?
Are you your father’s father, or his brother, or yet another?

Whose spirit is it that is in you, little warrior?
Whose spear-hand tightens round my breast?
Who lives in you and quickens to life, like last year’s
yam seed?
Are you silent, then?

But your eyes are glittering, glittering and glowing like the eyes
of a leopard in a thicket.
Well, let it.
At the Day of the Naming you will tell us.

Cont. pg. 19
**Mother...**

Oh my child, now indeed I am mellow.  
Now indeed I am a wife  
No more a bride, but a mother-of-one.  
Be splendid and magnificent, child of my desire.  
Be proud as I am proud.  
Be happy as I am happy.  
Be loved as now I am loved.  
Child, child, child, love I have had from my spark,  
But now, only now am I his wife and the mother of his manhood.  
His soul is safe in your keeping, my child and it was  
1, 1, I who have made you.

Therefore am I loved.  
Therefore am I happy.  
Therefore am I a wife.  
Therefore I have a great honor.

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**The Beggar**

*By Thomas C. Watson*

Sometime in life we have all run into this fellow;  
he is black, brown, white, red and even yellow.  
Not the businessman you see sometimes at the bordello;  
no luck, for ain’t it tuff chuck stuck in the jello?

Always begging someone a piece of bread, this fellow;  
for his everytime-ink is always in the red.  
He walks among the living, but lives with the dead;  
ain’t got nothing and nothing’s got his homestead.

He is just a burden on the decent of the rest of us;  
we go to our jobs, pay our bills, and don’t make a fuss.  
He would beg long distance if he had the bus fare;  
his stocks are always in the My-Dis, never in the plus.

We just don’t want to keep him hanging around;  
he has to look up, we don’t have to stoop down.  
Anyway, he don’t care ’cause he’s just a clown;  
Keep him off our streets, somewhere outside town.

Just because the world is full of people like him...  
but those people are not us, they’re just them.  
In the sea of life they can just sink if they can’t swim;  
the world’s love light is bright, not faint and dim.

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**Instability...**

But as Africans started condemning colonialism at the turn of the 20th century, the oppressors began losing control over these illegally occupied areas.

Consequently, these areas began earning their independence gradually only to be confronted with the new form of colonialism called neo-colonialism.

The Europeans introduced neo-colonialism to continue their indirect control over the freed territories. Leaders who rejected neo-colonialism were gradually eliminated.

Apparently, therefore, it is the destruction of the traditional African democratic process by imperialists, and the subsequent replacement of it with Western values, that consistently contribute to the current political instability in Africa.

Neo-colonialists are determined to see Africans continually abandon their traditions and maintain Western values.

It must always be remembered, therefore, that until many more Nkrumahs and Nyareres emerge to say “No” to neo-colonialists, there can never be peace on the world’s second largest continent.

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**Moms...**

A woman also has a right to unpaid job-protected leave until the child is 2 years of age, and she receives a flat rate benefit.

A more comprehensive policy in the United States would ensure the health of women and their children during this critical stage in the family life cycle.

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Spectrum, Jan/Feb 1986
Black United Students
Elections, Spring 1986

Election Commissioner: Vonzella A. Evans

Candidates for Office

President: Robert Lavender
          Janice Taylor
          Zina Williams

Vice President: Justin Willis

Secretary: Joyce Colley

Treasurer: Clarence Johnson

Executive Board Candidates:
          Lee Barbee, Cody Collier,
          Bryant "Bryant-T" Lover,
          Jimmy Thompson

Write In Candidate for Executive Board:
          Wendy Ellis

Elections will be held April 7, 8, 9, 10
          9:30 a.m. - 4:30 p.m. (daily)

NOTE: All are invited to attend forum
          on Thursday, April 3, 1986